

Len's YOM KIPPUR TORAH READINGS

Chantable English with Tropes September 24, 2020 The trope melodies used are from the book by
Jushua R. Jacobson: CHANTING THE HEBREW BIBLE

aliyot #1 (Lev 16:1-6), #2 (16:7-11)

אחרי מות טז א וידבר יהוה אל־משה
אחרי מות שני בני אהרן בקרב־תם
לפני־יהוה וימתו: **ב** ויאמר יהוה
אל־משה דבר אל־אהרן אחיך ואל־יבא
בכל־עת אל־הקֹדֶשׁ מבית לפרֹכֶת
אל־פני הכפֹרֶת אֲשֶׁר על־הָאֹרֶן וְלֹא יָמוּת
כִּי בַעֲזֹן אֶרְאֶה עַל־הַכֹּפֶרֶת:
ג בַּזֹּאת יבא אהרן אל־הקֹדֶשׁ בִּפְרָשׁ
בִּזְבָּחַר לְחֻטָּאת וְאֵיל לְעֹלָה:
ד כְּתֹנֶת־בִּד קֹדֶשׁ יִלְבָּשׁ וּמִכְנָסִי־בִד יִהְיוּ
עַל־בָּשָׂרוֹ וּבִאֲבָנֹת בִּד יַחְגֹּר וּבְמִצְנֶפֶת בִּד
יִצָּנֵף בְּגָדֵי־קֹדֶשׁ הֵם וְרֹחַץ בַּמַּיִם
אֶת־בָּשָׂרוֹ וְלִבָּשָׁם:

ה וּמֵאֵת עֵדֶת בְּנֵי יִשְׂרָאֵל יִקַּח
שְׁנֵי־שְׁעִירֵי עִזִּים לְחֻטָּאת וְאֵיל אֶחָד
לְעֹלָה:

ו וְהִקְרִיב אֶהֱרֹן אֶת־פֶּרֶ הַחֻטָּאת אֲשֶׁר־לוֹ
וּכְפָר בַּעֲדוֹ וּבַעֲדֵי בֵיתוֹ:
ז וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהַעֲמִיד [לוי]
אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: **ח** וְנָתַן
אֶהֱרֹן עַל־שְׁנֵי הַשְּׁעִירִים גִּרְלוֹת גֹּזֶל אֶחָד
לִיהוָה וְגֹזֶל אֶחָד לְעִזָּאֵזֶל:

16:1 [Then spoke] Adonai to Moses after the death of the two sons of Aaron
when they came before the presence of YHWH and died.

2 And said Adonai, [talking to Moses]:

“[You must now speak] to Aaron your brother [so that he not go in] at any time to the sanctuary
beyond [the dividing wall], in front of the cover [that is on top] of the ark, so that he should not die;
for it is in a cloud [that I make myself seen] [over the ark].

3 [In this way] will come Aaron into the sanctuary: [with a bull]—[a young one of the herd]—
[for a sin offering], (or: for a chattat) and a ram for a burnt offering.

4 A linen tunic that is consecrated [this he must put on].

[Also pants of linen] should be against his body. With a sash of linen [he will gird himself],
and with a turban of linen, [cover his head]. [Vestments sacred] are these.

[Only when washed] [by way of water] [is his body], may he don them.

5 [From within] the assembly of the children of Israel,

[he is to take] two goats—that is, he-goats—[for a sin offering] (or: for a chattat).

And a ram, a single one, as a burnt offering.

6 [Then he must bring this]:—[Aaron must present] a goat for a sin offering, (or: for a chattat) [for himself],
[end aliyah] to atone for himself and for his household.

7 He must take both [of the he-goats], [and he must] [set them] before YHWH,
at the entrance of the tent of meeting.

8 [Then he must set down]—[Aaron must then place]—on the two goats, goralot (lots),
[one lot to be] designated [for YHWH], the other lot, [marked ”for Azazel”].

ט וְהִקְרִיב אֶהֱרֹן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה
עָלָיו הַגּוֹרָל לַיהוָה וַעֲשֵׂהוּ חֲטָאת׃
י וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל
יַעֲמַד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח
אֹתוֹ לְעִזָּאזֵל הַמִּדְבָּרָה׃
יא וְהִקְרִיב אֶהֱרֹן אֶת־פֶּרֶךְ הַחֲטָאת
אֲשֶׁר־לּוֹ וּכְפַר בְּעֻדּוֹ וּבְעַד בֵּיתוֹ וְשָׁחַט
אֶת־פֶּרֶךְ הַחֲטָאת אֲשֶׁר־לוֹ׃

יב וְלָקַח מִלֹּא־הַמִּחְתָּה [ישראל]
גִּחְלִי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֹּא
חֲפָנָיו קִטְרֹת סָמִים דָּקָה וְהֵבִיא מִבֵּית
לַפָּרֹכֶת׃
יג וְנָתַן אֶת־הַקִּטְרֹת עַל־הָאֵשׁ לִפְנֵי יְהוָה
וְכִסָּהּ עֵנָן הַקִּטְרֹת אֶת־הַכֹּפֶרֶת אֲשֶׁר
עַל־הָעֵדוּת וְלֹא יָמוּת׃
יד וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי
הַכֹּפֶרֶת קֹדֶמָה וּלְפָנֵי הַכֹּפֶרֶת יִזָּה
שִׁבְע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ׃

טו וְשָׁחַט אֶת־שְׁעִיר הַחֲטָאת אֲשֶׁר לָעָם
וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית לַפָּרֹכֶת וַעֲשֵׂה
אֶת־דָּמּוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ
עַל־הַכֹּפֶרֶת וּלְפָנֵי הַכֹּפֶרֶת׃
טז וְכִפֶּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל
וּמִפְשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל
מוֹעֵד הַשָּׁכֵן אֹתָם בְּתוֹךְ טְמֵאתָם׃

16:9 [Then must present] Aaron the goat—the one [on which] [there had been placed]
the *goral* for YHWH, [that it may be prepared] as a sin offering (or: as a *chattat*).
10 [Whereas the goat]—[the other one]—on which was placed the *goral* for Azazel [will remain alive]
before YHWH, [to make atonement] upon it, [and to] [send it away] to Azazel in the desert.
11 Then must present Aaron the goat [for the sin offering] [that is meant for him],
and atone for himself and for his household. [He must then slay]
[end aliyah] the bull for the offering for sin, or: the *chatat* offering, [the one that is his own].
aliyot #3 (Lev 16:12-17), #4 (16:18-24), #5 (16:25-30)
12 He (Aaron) [shall take a full fire pan] [from coals in the fire]
from the side of the altar that is before YHWH, [and his cupped] handfuls
of fragrant incense, finely-ground and bring it inside the curtain.
13 [He will then] [place the incense] on the fire, before YHWH,
[until what is covered] | by [the cloud of incense]—[is the cover of the ark]
[that is over the (tablets of) testimony]. Thus he will not die.
14 He will take some blood from the bull [and sprinkle it around] [with his finger]
in front of the ark cover, eastward. And there [before the cover of the ark]
[he then must sprinkle] [all of seven times] some of the blood with his finger.
15 [He will then slay] the goat [for the sin offering], that is the people's,
and bring [that goat's blood] to the inside of the curtain, and do [with its blood]
[just as] he did with the blood of the bull [and thus he] [must sprinkle this blood]
[over the ark cover] and in front of the ark cover.
16 [Thus will he atone] [there in the sanctuary] for the defilements of the children of Israel,
their transgressions [and all their sins]. Thus he will do in the tent of meeting, which dwells [among them]
even [in the midst of their *tum'ot*].

ז וְכֹל־אָדָם לֹא־יִהְיֶה | בְּאֹהֶל מוֹעֵד בְּבָאוֹ
לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד
בֵּיתוֹ וּבְעֵד כָּל־קֹהֶל יִשְׂרָאֵל:

שני יח וַיָּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה
וְכִפֹּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר
וַנָּתֵן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:

יט וְהִזָּה עָלָיו מִזֶּה־הַדָּם בְּאֶצְבָּעוֹ שֶׁבַע
פְּעָמִים וְטִהְרֵהוּ וְקִדְּשׁוּ מִטְמְאֹת בְּנֵי
יִשְׂרָאֵל:

כ וְכָל־הַמִּכְפֹּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד
וְאֶת־הַמִּזְבֵּחַ וְהַקָּרִיב אֶת־הַשְּׂעִיר הַחַי:
כא וְסָמַךְ אֹהֶרֶן אֶת־שְׁתֵּי יָדָיו עַל רֹאשׁ
הַשְּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנוֹת
בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם
לְכָל־חַטָּאתָם וַנָּתֵן אֹתָם עַל־רֹאשׁ הַשְּׂעִיר
וְשָׁלַח בְּיַד־אִישׁ עֹתֵי הַמִּדְבָּרָה: **כב** וְנָשָׂא
הַשְּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גִּזְרָה
וְשָׁלַח אֶת־הַשְּׂעִיר בַּמִּדְבָּר: **כג** וּבָא אֹהֶרֶן
אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי הַבָּד אֲשֶׁר
לְבָשׁ בְּבָאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם:
כד וּרְחַץ אֶת־בְּשָׁרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ
וְלָבַשׁ אֶת־בְּגָדָיו וַיָּצֵא וַעֲשֶׂה אֶת־עֹלֹתוֹ
וְאֶת־עֹלֹת הָעָם וְכִפֹּר בְּעֵדוֹ וּבְעֵד הָעָם:

16:17 [No one else] [is allowed to be] in [the tent of meeting]
[from the time he goes inside] to make atonement in the sanctuary, [until he comes out].

He will atone for himself and on behalf of his household,

[end aliyah] [and on behalf of] the whole community of Israel.

18 [He will then go out] [to the altar] that stands before YHWH,
[and make atonement] [upon it]. [He will take] some of the blood from the bull
and some blood from the he-goat, [and place it upon] the horns of the altar, all around.

19 He will sprinkle [there upon it] [from the remaining blood] with his finger a full [seven times].
Thus he will purify and hallow it, from the defilements of the children of Israel.

20 [When he (Aaron) has finished] atoning in the sanctuary, the tent of meeting, and the altar,
he must bring forth the goat that is still alive.

21 Then Aaron will lean both [of his hands] on the head of the goat—[the one that is alive],
and confess [there upon it] all the faults of the children of Israel,
all their transgressions, [and all their sins]. [He will place them] upon the head of the goat,
[and then send it off] by the hand of the man chosen, into the desert.

22 [Thus will carry] the goat [all upon itself] all their sins to a land [that is cut off],
as he sends the goat into the wilderness.

23 [Then will enter] Aaron the tent of meeting [and strip off] his garments of linen
which he put on when he entered the holy place, and leave them there.

24 He will wash his body with water in a place that is holy;
then put on [his other clothes] [and he will go out] and make his burnt offering
and the offering of the people, thus atoning for himself, [end aliyah] and on behalf of the people.

שלישי (שני) בה וְאֵת חֵלֶב הַחֲטָאֹת יִקְטִיר הַמִּזְבֵּחַ: **בו** וְהִמְשַׁלַּח אֶת־הַשְּׂעִיר לְעִזְאֵזִל יִכְבֵּס בְּגָדָיו וְרָחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחְנֶה: **בז** וְאֵת פֶּרֶךְ הַחֲטָאֹת וְאֵת שְׂעִיר הַחֲטָאֹת אֲשֶׁר הוּבֵא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא אֶל־מִחוּץ לַמִּחְנֶה וְשָׂרְפוּ בָאֵשׁ אֶת־עֲרֹתָם וְאֶת־בָּשָׂרָם וְאֶת־פְּרָשָׁם: **בח** וְהִשְׁרִף אֹתָם יִכְבֵּס בְּגָדָיו וְרָחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחְנֶה: **בט** וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנֶנּוּ אֶת־נַפְשֵׁיכֶם וְכָל־מְלֹאכָה לֹא תַעֲשׂוּ הָאֲזִיָּח וְהָגֵר הָגֵר בְּתוֹכְכֶם: **ל** כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

לא שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם חֻקַּת עוֹלָם: **לב** וְכָפֹר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת־יָדָיו לְכַהֵן תַּחַת אָבִיו וְלִבָּשׁ אֶת־בְּגָדֵי הַבָּד בְּגָדֵי הַקֹּדֶשׁ: **לג** וְכָפֹר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכָּפֵר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֹּהֵל יִכָּפֹר: **לד** וְהִיְתָה־זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכָפֹר עַל־בְּגֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

16:25 [And the choicest parts]—the fat of the sin offering, he shall burn on the altar.

26 [The one who sent off] the goat to *Azazel* must scrub his clothing and wash his body with water. After that, he may re-enter the camp.

27 [And in addition], the bull of the sin offering [as well as] the goat—the one that was offered up of which were brought the blood for atonement in the sanctuary must be taken out[side the camp]. [Then must be burned] in fire their skins, and their flesh, and their entrails.

28 [He who does the burning] [of them] must scrub his garments and wash his body in water. [After this], he may re-enter the camp.

29 It will be for you a law for the ages: in month [number seven], on the tenth of the month, you must [afflict your souls].

[Any kind of work] you must not do; both the native and the stranger who dwells among you.

30 [Because on *this* day]—[on this very day]—will be atonement for you, to purify you from all of your sins. [end aliyah] Before YHWH you will be cleansed.

aliyah #6 (Lev 16:31-34)

31 Sabbath of sabbaths it will be to you. You will afflict your souls. It is a law for all time.

32 You will be atoned through the *cohen* [since they have] [anointed him] [who has] filled his hand to act as priest in the place of his father. [He is to dress] in garments of linen; clothes that are holy.

33 [He will perform atonement] in the *mikdash*—[the holy place].

[And for the tent]—[the tent of meeting] [and for the altar] he will make atonement. [And also for] [the other *cohanim*] and for the whole community [he will atone].

34 This will be for you a law [for all time]: [in order to atone] for the children of Israel [from all of their sins], [one time] [in the year]. [And Aaron did] [just as it was] [end aliyah] commanded by YHWH [to Moses].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (<i>or</i> : azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)